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A
S E R M O N
PREACHED AT
St. Giles's Church in *Cambridge*,
ON
Thursday, October 9. 1746.
BEING THE
THANKSGIVING-DAY
FOR THE
Suppression of the late Rebellion.

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of *King's College in Cambridge.*

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MDCCXLVI.





A
Thanksgiving Sermon,
Preached Oct. 9. 1746.

2 SAM. 22. 48—51

It is God that avengeth me, and bringeth down the people under me, and that bringeth me forth from mine enemies: Thou hast also lifted me up on high above them that rose up against me: Thou hast delivered me from the violent man. Therefore will I give thanks to thee, O Lord, among the Heathen, and I will sing praises unto thy Name. He is a tower of salvation for his king, and sheweth mercy to his anointed, unto David, and to his seed for evermore.

THERE is scarcely a Verse in this whole Chapter, but what is applicable to, and might be made a proper subject for this day's Solemnity. The whole of it is a Song of Thanksgiving, composed by *David* himself, for the various deliverances of his reign, and an universal success over all his enemies.

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This Prince, from the time of his anointing by *Samuel* to the days of his death, had gone through more difficulties and dangers than ever befel any of his Successors, but he escaped them all by means of a particular Providence that watched over him ; the consciousness of which put him upon such bold undertakings, such perilous enterprises : *but he trusted in the Lord, and he did deliver him.*

In confidence of this Divine protection it was, that he entered the lists with that mighty Champion *Goliath* of *Gath*, who by his daring insults, had brought a reproach upon *Israel* : in which undertaking he came off with victory, and amazing success. And that success being followed by many more against the *Philistines*, drew upon him at length the envy and jealousy of *Saul*, who for the love the people bore him, and his own great exploits, fought to have slain him with his own hands.

But how miraculously almost did he escape the treachery of his Prince? who for the services he had done his country, was destined to slaughter by his Sovereign that set him at work. However, *David* did not only escape the personal attempts of *Saul* to take away his life, but eluded the vigilance of those messengers also that were
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sent upon the same errand. Yet still he was persecuted by this rash and ungodly King, till he was forced at last to take refuge, and conceal himself in the enemies countries, where however he received many fresh tokens of the continuance of the Divine Favour.

And when not long after, by means of *Saul's* death, he was raised to sit on the *Throne*, as *God* had designed, and the Prophet *Samuel* had foretold, his favour with *God* became still more visible; in that he was enabled to subdue and destroy most of the enemies of *God's* people, in many memorable and successful battles, during the whole course of his reign. And no less successful was he in suppressing those *Rebellions*, and intestine commotions that were raised against him by the posterity of *Saul*, those *Pretenders to the Crown*; and even by his son, and others of his subjects, who strove to wrest the kingdom from his hands.

In all which deliverances and successes, *David* who was a good and pious Prince as well as a Man of Valour, did not trust only in steel and iron, and the arm of flesh, but *in the living God*, who raised up *David* his servant to be a horn of salvation for his people, and to deliver *Israel* from their enemies that were round about them. This

Prince's fortitude and his piety went hand in hand, and God approved *and loved his Anointed, and rewarded his People, for his servant David's sake,*

Now the reason why I have given this short account of *David's* life and prosperous defeat of all his enemies, is not for the sake of drawing a parallel, or insisting upon any correspondency of events; but only to illustrate the Piety of this Prince, who did not arrogate to himself the whole merit of his numerous and great performances; but had a constant respect to God's providence for the success of every event, from the time he slew the Champion of *Gath*, to that more remote part of his reign, when he composed this Hymn (whereof the text is a part) of praise and thanksgiving for all his deliverances.

That we may be excited therefore to imitate this Prince's piety and gratitude in a like case, it is time for us to hasten to the consideration of our own deliverance from an *unnatural Rebellion*, and a sad train of consequences which must have followed from the success of it; but which have been so happily extinguished by the blessing of God, and the conduct of a *magnanimous Prince*.—To return thanks for which to Almighty God is the end and design of this day's Solemnity.

And

And I cannot think of any properer method to promote this purpose of our meeting than by reflecting,

I. On the Designs of our Enemies in stirring up this *unnatural Rebellion*:

II. By pointing out some calamitous and shocking consequences, which, if their designs had taken effect, in all human probability could not have been avoided:

III. Lastly, By setting in opposition to these sad Consequences, the sure Blessings we do still enjoy, under the mild, just, and auspicious government of his present Majesty: Concluding the account of these Blessings, with that memorable Defeat of our rebellious Adversaries, under the conduct of that truly glorious Prince, who, under God, has been one of the principal means of continuing them to us:—And in consequence of that, an exhortation to thanksgiving.

I. In the first place then, let us reflect on the Designs of our Enemies in stirring up this unnatural Rebellion.

Now though the Plan agreed on by *all* that were concerned in this Rebellion was the same, I mean that of setting a Popish *Pretender* on the throne; yet the special Motives which pushed the
several

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several parties forward to embark in this undertaking, might be very different. We must observe therefore, that these commotions and disturbances were begun and fomented by foreign Powers. And there is no doubt to be made, but that one Design which these foreign Princes and States had in view, between whom and ourselves open acts of hostility had been declared, was the same with those which contrary Powers at war generally form between themselves, which is to distress each other by all possible means, till the points contended for should be settled and adjusted by articles of Peace. These, I say, are the avowed designs of all contending Parties, and therefore have nothing in them that deserves a particular consideration.

But we may be assured that our ambitious neighbours of *France*, had more particular and special Designs, which they always secretly entertain, even in times of peace; but which they might conceive some hopes of carrying into execution at such a conjuncture as this, when a formidable Rebellion by their means was contriving, and even begun at home, at a time when the forces of the State were employed in the defence of our Allies abroad. Which Designs undoubtedly were, that by introducing a *Pretender* to the Throne, in the room of his present Majesty, they might

might make what terms they pleased with him; who as he must have received the government from them, would not be able to maintain himself in it but by their means, and the assistance he must expect from that quarter. And then the same assistance, which he must want to support himself in the government, might be artfully applied by them, to enslave both King and People; whilst *France* alone should actually give law to both.

This, to be sure, was the *Grand Project* which that busy and enterprizing nation had at heart; and whether it succeeded or not, the experiment was worth making, because there were some other independent designs to be served by it, which they could almost make sure of.

And indeed whoever reflects upon their conduct and management in this whole affair, may be inclined to think it probable, that when this business was far enough advanced for them to get such lights into it, as might enable them to judge of their future success or disappointment; that then they did actually *drop*, or rather *suspend for a time*, their earnest prosecution of that first and Grand Design of all. And in the mean time, were content to reap the benefit of some other inferior Designs, which, in the situation of their
affairs,

affairs, were deemed to be considerable enough, although their views should extend no further.

Their Ministers, it is likely, when this affair came first under consideration, might have been informed, that the Faction against the present *reigning Family*, though in a manner silent, were still in being; and that a latent spirit in the nation would soon discover itself, when once the fire was kindled, and a competent force was got together. Yet what they did, perhaps, credit for a time, the progress of this affair might shew them was not to be depended on. They were cautious therefore of embarking too deep in a project, which if it did not succeed, might end not only in their disappointment as to this particular, but in the ruin also of some other projects, which they may have as much at heart as this. Thus an attempt to land too many men upon us, they knew must have weakened them where they are, and been a step towards the defeat of their more immediate Designs. And if their Fleet too should (as there was too much reason to think it might) prove unfortunate, or be quite ruined in the attempt, that would have been a Blow which they could not easily have endured.

Besides, they might think, what is really the truth of the case, that *England* is not absolutely, by force of Foreign Arms, to have a Sovereign imposed

imposed on her, unless there be a strong Party in many places of the kingdom, who are ready to act in conjunction for promoting the same scheme. The contrary to all which appeared, I mean a universal disapprobation of what they were doing, and a general entrance into such measures, as were most likely to bring to nought their Designs. And the suspicion that a few people may entertain, that whatever we might think, our *enemies knew* that those Appearances were very different from fact, is only a bare conjecture, which is not only unsupported by evidence, but (if there were room here for such an enquiry) it might be shewn to be contrary to the deductions of plain common sense. But this is not a place to illustrate so useful a Truth as this; and there are many other points of singular importance, which for brevity sake must be omitted; and might indeed more properly be handled (if perchance they should be handled) in another sort of Discourse than this. And therefore I shall content myself with observing, that if those enemies of ours upon the Continent, of whom we are speaking, had amongst ourselves *some* well-wishers to the Cause that was then depending, whom they knew to be such; yet if they were not very considerable both in Interest and in Numbers too, that must have discouraged them from affording Succours that were

large, and disproportionate. Because they knew that too large an army of Foreigners, if they were not much overballanced by those of our own Countrymen, would become suspected, and rather hinder than promote the Project they had in view : Since they could not tell, but that there might be many men who were no enemies to the Pretender, who yet would not, with so little disguise, be brought to receive laws from *France*, and knowingly submit themselves to a foreign yoke. The love of Liberty, which *Englishmen* discover upon all occasions, must discourage them from such an attempt as this ; and though they might not despair of Cheating us into Slavery, yet they knew that we would not run into the snare with our eyes open. The reason therefore, we may conclude, of their not supporting the Pretender's interest with larger succours, was not owing to timidity, or the little affection they had for placing him on the Throne, but to the entire improbability of succeeding in it ; and because they wanted those Forces for compassing other Designs they had greater hopes in.

This then was the reason why they had recourse to another method ; which was only that of keeping the rebellion alive, by giving the Pretender and his Adherents some assistance, and then feeding and encouraging them with what cost them
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nothing, the promises of a great deal more. This method of dealing they knew could not fail of serving them another way, which next to the Grand Design of all was most agreeable to their inclinations: and that was, first, to lay his Majesty under a sort of necessity of recalling his troops from abroad, and then keeping both them and our fleets at home, a considerable number of them at least; they might for a time be almost rid of one troublesome Adversary, who would not be in a condition to interrupt them, or to strengthen the opposition that was making to their ambitious enterprizes upon the Continent.

Upon the whole therefore, the designs of our foreign Enemies seem to have been these two.—First, to give us a Monarch of their own, whom they might afterwards rule as they pleased.—And Secondly, if that did not succeed, they might then keep us employed at home; where we might continue to weaken ourselves, with little or no damage done to them.

Now if what is here said be true; that these were really the designs of our Enemies abroad, who were at the bottom of all these disturbances, then they could not be in all respects the same with those of his Majesty's own subjects, who were easily drawn in, to act as *Rebels* in the same cause.

These men indeed, the common sort of them I mean, being nothing but a tumultuous crew of discontented Men, seem to have been pushed forward in these attempts, by little else than the hopes of Plunder ; which they were sure, they thought, to get a good share of, however things were carried on, or let who would be uppermost. Religion, Laws, and Liberty, were what they knew little of ; and as little care had they what became of either : They knew nothing of the Pretender's claim, not had it at all at heart. They had nothing to lose ; and they could not tell but that there might be something got, by any change of affairs.

Again ; their leaders were, many of them, men that had lost their estates, by their own or their ancestors Rebellions : Their minds therefore were chiefly bent upon recovering them, as others were desirous of increasing theirs. And all of them would have been glad to sacrifice the interest of, or even to ruin the nation, for the chance they had themselves of getting by it. These men, as well as the common sort, it is likely, did not enter into the Rebellion out of any affection to the *Stuart* Family ; for we know the *Scots* of old have been their greatest Enemies. It is much more probable that as many of them had served abroad, they would rather have had the *French* King for
their

their Master. And if these enterprizes had taken effect, it is not impossible but some such thing as this might in due time have been brought about. And what cared they if the whole *British* Nation had become a province of *France*? The merit they would have had in the Execution of such a project, must more than have secured them. Add to this, that the *Scotch* Gentry envy the more thriving condition of the *English*; and would have been glad to see them humbled, though they had neither got, nor lost by it. And many of them, it is generally supposed, are heartily weary of the *Union*, and would be glad to be disunited from us at any rate.

These then seem to have been the Designs of all our enemies, the Rebels, as well as their Allies, which if they were not exactly the same, they were all equally pernicious in their consequences. For whatever their different respective views might be, this is certain, that the plan agreed on by them all, was that of placing a Popish Pretender on the throne of these kingdoms: which if it had been executed, must at once have bereaved us of the exercise of a pure Religion, and at the same time have deprived us of all that freedom, and security in property, which is derived from our excellent Constitution; and in the room thereof have introduced a blind
Superstition,

Superstition, as well as abject Slavery.—And these are the calamitous and shocking consequences, which after having first pointed out, I proposed to shew in the next branch of this Discourse, must have been almost necessarily connected with the success of their enterprizes.

And *First*, We need not be solicitous to expatiate on the comprehensive nature of these two evils, Superstition, and Slavery. It is sufficient to say, that superstition puts out our eyes, and renders our understandings useless. When it is backed by Power, it takes all methods to shut out knowledge; and what we cannot but know, we dare not own. Where Superstition *reigns*, it there becomes every Man's duty to make profession of what he knows to be false; and whenever he is called upon, he must even swear a lye to be true. Again, Slavery is an evil in itself, which we know and feel to be so, better than by any description. For who would not be glad to think and do as he pleases, when no body else is injured by it? which is the true definition of Liberty. But Slavery is not only an evil in itself, but is the parent of many evils; nay of all evils, which can happen to a man considered as in society. Whilst the Blessings too of labour and industry, of arts and commerce, are no longer Blessings; because they may at any time be lost,
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and often are lost at the arbitrary pleasure of one man. We need say no more, — only it is proper to take notice, what a sure prospect we must have had of all these calamities, if our Enemies had succeeded.

The truth of which assertion will best appear, by considering the Education and Principles of those, who according to this scheme, were to have been at the head of our affairs.

We know then that the Pretender and his Son, were both, from their infancy, bred up and nourished in the court of *Rome*; and therefore must have been thoroughly disciplined in Popish Superstition, and taught to entertain the very worst conceptions, and the harshest opinions of those who are called Protestants. They would not fail, to be sure, to instil their choicest lectures of bigotry into the remains of that family, from whom they might one day expect such great achievements in favour of Popery. Moreover, we have all the reason in the world to believe that the Pretender himself, (if indeed he was the son of the late unhappy King *James* the Second) must have bore an almost hereditary hatred to the maxims of free government; and the just limitations of this Constitution in particular. And then the same tyrannical notions, under the tutorage of Popes and Cardinals, must have been confirmed
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to him by all the arguments the wit of man could invent : whilst the manner of His education, and that of his Son, hindered them from being better informed, and precluded the admission of any juster or more moderate Politicks.

These tutors, I say, undoubtedly instilled arbitrary Notions, together with a blind and implicit Faith. For Superstition and Tyranny agree very well together, and are calculated to support each other. Thus we are taught by the principles of Tyranny, that when Reason is wanting, Power may happily supply its place ; and it is a benefit done to mankind, if they are forced to assent to what they cannot see the reason of. And on the other hand, Superstition teaches, that what Tyrants do, however unjust, is patiently to be submitted to, as if God was the author of it. And whatever mischiefs may accrue to mankind from their unrighteous usurpations, and cruel deeds, they are to be looked upon as a visitation from the hand of heaven ; and therefore not to be murmured at, but received with thanksgiving.

But there are even worse Doctrines than these, which are carefully taught by the Jesuits, and other prime Doctors, and Church Politicians of the *Romish* Communion, who would persuade their disciples, (especially such of them as may be
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in a proper condition to make use of their instructions,) that all promises and oaths, when made to Protestants, whom they call Hereticks, are void of course. And here (if the reverence due to a once Crown'd Head would permit) one can hardly help observing, how readily this doctrine was put in practice by an unhappy Monarch, whom this Pretender claims to be the Son of; who without hesitation made to this nation the most solemn promises, which he broke through with equal readiness. For, agreeably to this Prince's practice, they teach that oaths and protestations may be lawfully used, even to Hereticks; because they are pious inventions, and godly traps, whereby to deceive unwary men for their own Salvation. Which Salvation, they would persuade us, is not to be obtained without a pious belief of what contradicts our reason, an absolute submission to an usurped authority in the Church, a giving heed to fables and traditions of men, as if they were indeed the oracles of God: rather than exercising ourselves in things pertaining to godliness, mutual forbearance, and universal charity; which are but small accomplishments with them, when compared to that of resigning our wills and understandings to be governed by those, who desire nothing more than to make a merchandize of deceiving us.

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These, it may be said, are strange Doctrines ; and they really are so. Yet we know some of the worst of them must have been taught, because they have been really defended, by some of their ablest Advocates. We are not to imagine, however, that the most pernicious doctrines I have touched on, are those which are preached up and inculcated upon every common occasion. No, they are the doctrines of a few prime Ministers of antichristian Usurpation, that are not to be broached in vulgar Assemblies ; and they may seem to sleep, when they are not wanted : but whenever a proper occasion invites to put them in practice, then they are diligently and warmly preached up to those they design should be influenced by them. This we know to be fact ; numbers have confessed it, and those who deny it, are only such as are ashamed of it, or dare not own it.

I would only ask therefore, — What confidence or security could we have had in a Person, whose mind had been ever poisoned with such Notions, such Doctrines as these ? Or rather what certain prospect must the succession of such a person to the government of these Kingdoms, have given us of numberless and great calamities.

For we know that the persons we are speaking of, were educated in the very bosom of the grand

Deceiver ;

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Deceiver; and therefore must have sucked in the very worst of her Maxims: Maxims, as opposite to the truth of Christianity, and the free constitution of this Government, *as light is to darkness.*

What shall we say then? That a Person educated in such principles of Religion and Government, might nevertheless have remained unper-suaded, and have acted differently from what he had been taught, if he had succeeded in his attempt of ravishing the Crown from him who rightfully possesses it? It is true; he might so. And we may believe it if we please, that if this Disturber had prevailed, (which could not, to be sure, have been, till the nation had first been almost covered with blood,) he might then have renounced all the principles of his youth, the errors of Popery, the lessons of arbitrary Power: He might in an instant have become a sincere convert to the Reformation, according to the present establishment: He might presently have adored our free Constitution, and been abundantly satisfied with the restraints that are put upon Power for the People's safety: He might have renounced his great Benefactors, who nourished him in the days of his youth, together with all their instructions; in defiance of all promises, all obligations of Gratitude: He might have refused

to hearken to his Allies, by whose means he had accomplished his Usurpation ; and so entirely have thrown himself upon the affections of the People, maintained Religion and the Government as he found it ; and in the end, we might all have found ourselves quiet Protestants, and free *Englishmen*. If any one is pleased to say or think all this, I verily believe the contrary cannot be demonstrated. But who does not see, that all the weight of probability lies on the other side ? And it remains only, that there is a bare possibility, that we might still have kept possession of a *solid Faith* ; and not exchanged the *glorious possession of Liberty*, for what is properly an abject submission, and a servile homage : nor yet the protection of good Laws, and a well regulated Authority, for the wild ravages of lawless Power.—What infinite reason then have we to return thanks to almighty God, for delivering us from such imminent danger ?

But this will best appear by perusing the method I at first proposed ; which was to compare with, and set in opposition to these almost certain and inevitable evils, which must have been the consequence of our Enemies success, the sure Blessings we are still in possession of, by means of his Majesty's mild, just, and auspicious Government,

It has been already observed, that as there is hardly any evil which we might not justly expect, if our enemies had succeeded ; so it remains to be shewed, that by their defeat are secured to us, the quiet, and we have reason to hope, the lasting possession of all those Benefits, which can flow from an equal administration of one of the best constituted Governments.

And here it is obvious to observe, that if the natural, and almost necessary effect of a Government so well constituted as ours, be the safety and happiness of the *People*, (an opinion that will always be deeply impressed on the minds of *Englishmen*,) then it must follow, that such an administration of the Government in the person of the King, who presides over the executive part of the Constitution, as is agreeable to law, and the distinct rights and privileges of the remaining branches of the Legislative Power ; must be the very Touch-stone of all true Government.

—The natural effect of which is, and our annals will testify it, that it yields quietness and peace at home ; it secures our properties from unjust invasions ; and both these together encourage industry, labour, and commerce : and these again bring back plenty, strength, and security. Again, the same adherence to the Constitution confirms us in the possession of that Freedom, which

which keeps up Men's spirits, makes them vigorous and active, that makes them sensible of their happiness, and gives them power to relish their enjoyments. Moreover, Liberty inspires men with generosity, with courage, with magnanimity, and many virtues, which are not to be found in abject Slaves. It is this harmony between the King, the Nobility, and the Representatives of the People, which makes the counsels and resolutions of the State to be depended on; adds weight to foreign Negotiations; and in any difficulty, incites the whole body of the People, with their purses, their hands, and their hearts, to join in the common defence. It is needless to go on — only we must observe, that most part of what has been said, has been actually exemplified in his Majesty's Government.

This wise and just Prince throughout the whole course of his Reign, has made the laws of this Land, and the limits of the Constitution the rule of his Government.

Whoever writes an impartial History of this Reign, will find himself constrained to prove the truth of the foregoing assertion. And in the mean time, every one else, as far as his knowledge or recollection reaches, is *pleased* with knowing it to be so; and for what may have escaped his own memory and observation, he has the satisfaction of a concurrent testimony. I

I am not about to make a panegyrick on his Majesty's Reign: And yet I think I may venture to say, that it would be but a small compliment to this Prince, to say that he has invaded no man's life or property: notwithstanding a good Governor might say, *Whose Ox have I taken, or whose Ass have I taken, or whom have I defrauded?* But in this case, we need not be careful to mention those negative good Qualities. But what I shall just take occasion to mention is, that a constant good understanding has been kept up between this King and his Parliaments. And many gracious condescensions on the part of his Majesty, have been made to the Nation and the People's Representatives, in laying the account of past Transactions, and incurred Expences, unreserved before them; in suffering them freely to enquire into the conduct of Affairs both at home and abroad, and to censure what they thought amiss in them; in not attempting to screen any Minister of State from the justice of Parliament; in willingly permitting his Officers and Servants, either great or small, in the Army, the Navy, or the Revenues, to be brought to account for any suspected misbehaviour, and to take their trial in their proper Courts.

Here then it is that we may discern the glory and felicity of his Majesty's Reign, in suffering justice

justice to take place in every instance without controul; and upon proper occasions, making the People themselves, by their Representatives in Parliament, the sure judges, whether the Aids collected for the service of the State, have been misapplied, or made subservient to their appropriate Ends. Herein then we are assured consists the true interest of the State, and herein also his Majesty has invariably complied with it.

And therefore we need not be solicitous to take notice of that martial courage and those warlike abilities, which are no obscure parts of his Majesty's Character neither, because a Man may be a good King of *England* without them. And yet one cannot help observing, that when a just and wise Prince, is possessed of these additional good qualities, they are not to be esteemed merely ornamental, but rather useful; especially in cases where the danger is very threatening. But they are still more useful, as it may appear, in the inferior Branches of the Royal Blood, who if they happen, (as it is likely they should) to be inspired with an ambition of inheriting their Father's Virtues, may become the Nation's bulwarks, and their surest resources in great and impending dangers. Good Subjects are often too respectful to the supreme Head of a State, and think it not quite good policy, to trust him to be exposed to promiscuous and common

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mon dangers: but if he has a Son, or a near Relation that is qualified, and willing to expose himself in the nation's defence, they will follow him with the greatest alacrity.—And some reasons also may be given for this, which we otherwise know to be fact.

Thus the common People, we cannot but observe, are glad to find a Person of his Extraction willing to undergo fatigues, and submit to dangers in his Country's cause: They conceive that Persons of his grandeur, would not adventure themselves in such perilous enterprizes, from any other motive, than that of true Honour, and the love of their Country. Besides, his relation to the Crown makes him to be looked upon in the place of their Prince, as well as General, and the true Representative of him whose Cause they are fighting for: And if he condescends to visit the ranks, and gives them personal lessons and exhortations to bravery; it is not to be conceived, what ardour and resolution, by this means, the multitude is inspired with: And the Officers themselves also have this incitement to bravery and good conduct, that they are acting under the observation of a Person, who cannot but make a faithful representation of their respective merits; whose Post and Station also, added to the interest which he must have

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with the Royal Person, must give him a plenitude of power to reward their Services.

The truth of these observations has been remarkably verified, by that late and ever memorable defeat of a once formidable crew of rebellious Subjects, under the conduct of a glorious Prince of the Blood: whose presence animated the Troops with uncommon ardour to engage an Enemy, that had not long before struck a terror into our Hosts: by whose means, principally, it came to pass, that we did not only recover back the advantages they had gained, but conquered and pursued them with such an entire overthrow, as made it impracticable for them to reassemble themselves in any firm body, so as to hinder or delay the progress of our Troops, or suspend for any time the sure prospect we had of putting an end to our Domestick Troubles.

And thus I have brought down the account of the Blessings of his Majesty's Government to this great event; which has secured to us the continuance of that happiness, by an entire overthrow of our Enemies, and bringing to nought all their ungodly designs.—And it is time now to conclude with an Exhortation to Thanksgiving.

Now in order to excite our gratitude and devotion upon this occasion, I would not, methinks, endeavour to magnify this event, as if it could

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not have been brought about by human means. For I believe, as others do, that it was immediately owing to the courage and conduct of the General, and the gallant behaviour of most of the other inferior Officers, as well as the intrepidity and bravery of the common Men. But what I esteem Providential in this affair is, that at a time so critical and important as this, when another successful engagement on the part of our Enemies might have opened a passage for doleful consequences; that then we did not want such a General, nor *Englishmen* their wonted Courage, which was so necessary at this time to turn the scale in favour of Liberty and a pure Religion.

I have not time to enlarge upon the ways of God's dealing with Communities and Societies of Men: Nevertheless (although we do not live in an age of miracles) an attentive eye may, perhaps, discern sufficient tokens of God's Providence left in the world, to make us believe, that though the arm of God is not made bare, so as to become visible, as it was of old amongst the *Jews*; that yet the same all-seeing Eye and Power works (though unseen) in bringing about the great Events of States and Kingdoms; in defeating the Counsels, and bringing to nought the designs of wicked men. And it often happens, that when their unrighteous attempts seem most likely to prosper,

then it is that they are brought to confusion; so that neither their prudence, their valour, nor their confident hopes of success, can turn away their impending destruction.

A remarkable instance of the truth of this, may be seen in that memorable defeat of our rebellious Adversaries; who, after some successful engagements, and a considerable progress made in their attempts, when their affairs seemed to prosper, our Forces disheartned, their Numbers increased, and their hopes arrived to a confident pitch of success and security; then it was that the arm of God was made bare against them, their knees trembled, their boasted courage forsook them, whilst our *thunder made them afraid*: They were *dismayed, and confounded*, whilst their Enemies rode triumphant upon their backs: Our Spears pierced them, whilst their Swords, *in which they trusted*, at length failed them: They were *scattered every one of them*, whilst the instruments of vengeance every where overtook them, Death and Destruction, Ruin and Slaughter overwhelmed them.

Praised therefore be God, who hath delivered us from the hand of our Enemies, and from the hand of all that hate us; who hath made our Enemies to turn their backs upon us, and hath destroyed them that hate us. Thou hast delivered us from the peril
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of the Sword; Thou hast raised up for us a Horn of Salvation, in the house of thine anointed Sovereign, whom thou hast set over us: By means of whose personal courage and conduct it is, that Thou hast lifted us up on high above those that rose up against us, that thou hast delivered us from the violent Man. Therefore will we give thanks to thee, O Lord, among the heathen, and will sing praises unto thy name. He is a tower of salvation for his King, and sheweth mercy unto GEORGE our most gracious Sovereign, and to his Seed for evermore.

THE END.



